



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Ya'ayouba (O, you ^s) the Mudda'ththero ¹ (he who cloaked himself).	يَا أَيُّهَا الْمُدَّثِّرُ ۝
2. Let-up ² [you ^s], then let-warn [you ^s].	قُمْ فَأَنْذِرْ ۝
3. And your ¹ Lord kabber ³ (let say [you ^s]: Allaho Akbar).	وَرَبِّكَ فَكَبِّرْ ۝
4. And your ¹ garments so let-purge ⁴ [you ^s].	وَتِيَابِكَ فَطَهِّرْ ۝
5. And the roj ⁵ (idols/ idols' worship) so let-forsake [you ^s].	وَالرُّجْزَ فَاهْجِرْ ۝
6. And let-not [you ^s] tamnon ⁶ (grace a boon ^w) (to) tasta- kthero ⁷ ([you ^s] seek-more).	وَلَا تَمْنُنْ تَسْتَكْثِرُ ۝
7. And for your ¹ Lord issber ⁸ (let-hold on patiently [you ^s]).	وَلِرَبِّكَ فَاصْبِرْ ۝
8. Then if (had been) blown in the trumpet.	فَإِذَا نُفِثَ فِي النُّفُورِ ۝
9. Then tha'leka (he-that-afar-it/ that) (is) then-day a day arduous.	فَذَلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ ۝
10. Over the disbelievers (it ^x is) other than easy.	عَلَى الْكَافِرِينَ غَيْرُ عَسِيرٍ ۝
11. Tharrney ⁹ (let-alone [you ^s Me]) and whom ^p I created lonely ¹⁰ .	ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا ۝
12. And I made for him a possession extended.	وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا ۝
13. And sons witnesses/ testifiers.	وَبَنِينَ شُهَدَاءَ ۝
14. And I facilitated for him tambedan ¹¹ (extended facilitation).	وَمَهَّدْتُ لَهُ تَمْهِيدًا ۝
15. Afterwards [he] covets that [I] augment [him].	ثُمَّ يَظْمَعُ أَنْ أَزِيدَ ۝
16. Not-at-all ¹² ; verily he [was] for Our Ayat ^v a stubborn- /perverse ¹³ .	كَلَّا إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا ۝

¹ The word "Muddathbir" is *singular, masculine subjective noun*, meaning he who cloaked, *figuratively* by the *prophethood* and its multiple burdens!

² There is a *distinction* between "قام" = "upped" = "got up or rose" (in the *intransitive* sense, and "stood" = "وقف")

³ The word "kabbir" means *approximately*: Allah is Older or Bigger vis-à-vis Time, than anything else! Thus, when a Muslim hears the call for the Prayer "Allaho Akbar" he should leave *every* thing and *any* thing, save *life* or *possession threatening situation*, and proceed to perform the Prayer!

⁴ Your "garments" in addition to their real and literal meaning, there is *figurative* speech meaning too, such as your personal: work, heart, soul, body, family, other creatures, religion! See القرطبي!

⁵ The word "رجز" has several meaning: successive filthy and perturbing torments! Also it includes Satan's *whisper, sin, offense, and idol or worship of idols, or any work that leads to idols' worship*! See اللسان!

⁶ The word "من" in "تمنن" means "إنعمة تتعجبها" That a "boon you graces it!"

⁷ There are more than a dozen possible interpretations for this, but the most appropriate seems to be what Ibn abbas says, which is don't you give some thing and then you expect more than it in return!

⁸ With respect to all the duties and demands of you mission or work towards your Lord!

⁹ The word "tharr," = "let alone" has no English equivalent *per se*, so we transliterate and parenthetically explain!

¹⁰ The word "وحيد" here is in the adverbial sense, so as to indicate (1) obviously Allah alone created him, or (2) he was created alone in this world without any other his identical! So it's "lonely!"

¹¹ The word "تمهيد" is an *infinitive noun*! So, the word "extended" used to qualify such a noun to sate the *purpose*!

¹² The word "كلا" is an article of negation particularized for deterrence and prevention!

¹³ The word "عنيذ" = "perverse" which is "ثعت" = *epithet*, in grammatical term "adjective" for "jabbaren!" In this case it is تمييز = *specific for distinction* construct, hence *perverse*! See إعراب القرآن، لمحمود صافي!

17. [I] shall overburden him ascendingly.	سَأَرْهُقُهُ صَعُودًا ﴿٧﴾
18. Verily [he] thought and [he] appraised.	إِنَّهُ فَكَرَ وَقَدَّرَ ﴿٨﴾
19. So (had been) killed [he], how [he] appraised ¹⁴ .	فَقَتَلَ كَيْفَ قَدَّرَ ﴿٩﴾
20. Afterwards (had been) killed [he] how [he] appraised.	ثُمَّ قَتَلَ كَيْفَ قَدَّرَ ﴿١٠﴾
21. Afterwards [he] looked ¹⁵ .	ثُمَّ نَظَرَ ﴿١١﴾
22. Afterwards [he] frowned and [he] precipitated ¹⁶ .	ثُمَّ عَبَسَ وَبَسَرَ ﴿١٢﴾
23. Afterwards [he] reversed (walked away, showing his rear) and istakbara ¹⁷ ([he] affirmed his prideful haughtiness).	ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ ﴿١٣﴾
24. Then [he] said: en (not) this except a magic (being) legacyed (as relics) ¹⁸ .	فَقَالَ إِنَّ هَذَا إِلَّا سِحْرٌ يُؤْتَرُ ﴿١٤﴾
25. En (not) this except the human's say ¹⁹ .	إِنَّ هَذَا إِلَّا قَوْلُ الْبَشَرِ ﴿١٥﴾
26. Shall issley ¹⁹ ([I] broil/ burn)him (on/by) sagar ^w (intensely-flaming-Fire that tosses its associate/companions) ^w .	سَأُصْلِيهِ سَقَرَ ﴿١٦﴾
27. And what adraaka (profoundly caused you ^s to know) what (is) Sagarr ^w (intensely-flaming-Fire that tosses its associates/companions) ^w .	وَمَا أَدْرَاكَ مَا سَقَرُ ﴿١٧﴾
28. Not leaves-unchanged [she] and not deserts (forsakes any of them alone) [she].	لَا تَبْقَى وَلَا تَذَرُ ﴿١٨﴾
29. Lanwabat ^{w20} (iteratively emaciating/ blackening/ tossing) – she ^y for the humans.	لَوَاحَةٌ لِلْبَشَرِ ﴿١٩﴾
30. On it ^w (are) a nineteen.	عَلَيْهَا تِسْعَةَ عَشَرَ ﴿٢٠﴾
31. And not We made the Fire's ^w companions except angels; and not We made eddata ^w (that which is numerated or counted) ^w them except an essay ^w for whom ^r they ^z disbelieved; to yastayqena (affirmably-asertain) who ^r oto (had been) accorded they ^r) the book ^x and [to] ²¹ yazdada (further ²² augment) who ^r they ^z believe belief; and not suspect who ^r (had been) given they ^z the book ^x and the believers; and to say they ^z who ^r in their hearts (is) an illness ²³ and the disbelievers: what wanted Allah by this a parable/example; like tha'leka (he-that-afar-it/that) misleads Allah whom ^r [He] wills and aright-guides [He] whom ^r [He] wills; and not knows your ^t Lord's soldiers except Him; and not it ^w except a reminiscence ^w /remembrance ^{w24} , for the humans.	وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا لِيَسْتَيْقِنَ الَّذِينَ أُوتُوا الْكِتَابَ وَيَزِدَّادَ الَّذِينَ ءَامَنُوا إِيمَانًا وَلَا يَرْتَابَ الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ وَلِيَقُولَ الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ ۚ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ وَمَا هِيَ إِلَّا ذِكْرَى لِلْبَشَرِ ﴿٢١﴾

¹⁴ The word “فَقَتَلَ” constructed in the passive, means: be cursed he!

¹⁵ The word “نَظَرَ” means deliberately considered!

¹⁶ The word “بَسَرَ” means acted prematurely, or precipitately! See الراغب!

¹⁷ See the Lexicon attached to this Translation for the effect of the letter س when added to a word!!

¹⁸ The word “يُؤْتَرُ” means to be taken as, in this case, for lack of better reason, claims that the Qur’anic Ayat are to be taken as none but relics of the old being quoted!

¹⁹ The word “اصْلِي” transliterated “issley” here for lack of a properly corresponding word in English, means broil simultaneously from all sides, as if the entire body is immersed in the intensely kindled Fire!

²⁰ The word “لَوَاحَةٌ” means she who changed! The Arabs say: لاحه الحر أو لاحه البزء أم لاحه الحزن, meaning changed him the heat, or the cold or the sadness! In this case, and Allah knows best, the “intense flaming fire” changed them to such an extent they are no more identifiable!

²¹ The word “يزداد” is “فعل مضارع منصوب لانه معطوف على يستيقن” hence the implied [to] in the square brackets!

²² The word “تزداد” implies greater intensity, and اللتاج says it is “البلغ”! So further is prefixed for this purpose!

²³ The word “illness” disease of body or mind! That is in his “heart” a defect or a swerving to the wrong, or suffering from deficiency of good religious commitment to adhere to the right or do the right thing!

²⁴ The word “ذِكْرَى” could mean muchness of “reminiscence/remembrance”! See الراغب! Based on this great Ayah, “And if the Satan(causes) you s to assuredly forget then sit not, after [the] reminiscence/remembrance” (S6: 68).

32. Not-at-all ²⁵ ; by ²⁶ the moon.	كَلَّا وَالْقَمَرَ ﴿٣٢﴾
33. By ²⁷ the night ^x <i>edh</i> (<i>whereas</i>) [<i>it</i> ^x] reverses.	وَاللَّيْلَ إِذَا أَدْبَرَ ﴿٣٣﴾
34. By ²⁸ the morning ^x <i>edha</i> (<i>whence/when</i>) it ^x brightens.	وَالصُّبْحَ إِذَا أَسْفَرَ ﴿٣٤﴾
35. Verily it ^v (<i>is</i>) an <i>ebda</i> ^{w29} (<i>a lone/any-one</i>) ^w (<i>of</i>) the <i>koba're</i> ³⁰ (<i>biggest</i>)-she ^y .	إِنَّا لِأَحَدَى الْكُبَرِ ﴿٣٥﴾
36. <i>Natheeran</i> (<i>iterative warner</i>) for the humans.	نَذِيرًا لِلْبَشَرِ ﴿٣٦﴾
37. For whomever [<i>he</i>] willed of you ^b to advance or (<i>to</i>) delay [<i>he</i>].	لِمَنْ شَاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ ﴿٣٧﴾
38. Every a self ^v by what it ^w earned (<i>is</i>) a pawn-she ^{y31} .	كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ﴿٣٨﴾
39. Except the <i>yamenee</i> (<i>right-side's</i>) companions ^x .	إِلَّا أَصْحَابَ الْيَمِينِ ﴿٣٩﴾
40. In paradises ^w /gardens ^w mutually querying they ^z .	فِي جَنَّاتٍ يَتَسَاءَلُونَ ﴿٤٠﴾
41. <i>A'n</i> (<i>regarding</i>) the criminals.	عَنِ الْمُجْرِمِينَ ﴿٤١﴾
42. What threaded/pervaded you ^b in <i>Sagar</i> ^w (<i>intensely flaming-Fire that tosses its associates/companions/residents</i>).	مَا سَلَكَكُمْ فِي سَقَرٍ ﴿٤٢﴾
43. Said they ^z : [<i>we</i>] were not of the prayers ³² .	قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ ﴿٤٣﴾
44. And [<i>we</i>] were-not <i>nutt'emo</i> (<i>giving to: ingest/feed</i>) the poor.	وَلَمْ نَكُ نَطْعِمُ الْمَسْكِينِ ﴿٤٤﴾
45. And we were wading with the waders.	وَكُنَّا نَخْضُ مَعَ الْخَاضِينَ ﴿٤٥﴾
46. And we were denying by the <i>Deen's</i> (<i>Requit</i> al's) Day ³³ .	وَكُنَّا نَكْذِبُ بِيَوْمِ الدِّينِ ﴿٤٦﴾
47. Until <i>atana</i> ^x (<i>happed on/ came to us</i>) the certitude ^{x34} .	حَتَّى أَتَانَا الْيَقِينُ ﴿٤٧﴾
48. So benefits them not the intercessors' intercession ^w .	فَمَا تَنْفَعُهُمْ شَفِيعَةُ الشَّافِعِينَ ﴿٤٨﴾
49. So what(<i>is</i>) for them a'n (<i>regarding</i>) the reminiscence ^{w35} (<i>Our'an/ message</i>) they ^z (<i>are</i>) shunners.	فَمَا لَهُمْ عَنِ التَّذْكَرَةِ مُعْرِضِينَ ﴿٤٩﴾
50. As if they (<i>were wild</i>) asses <i>mustanfaraton</i> (<i>fleeing-affrights</i> ^w).	كَأَنَّهُمْ حُمُرٌ مُسْتَنْفَرَةٌ ﴿٥٠﴾
51. Fled-she ^y from [<i>a lion</i>]/catchers ³⁶ .	فَرَّتْ مِنْ قَسْوَرَةٍ ﴿٥١﴾
52. Rather wants every <i>emre'en</i> ³⁷ (<i>mature/perfect manliness possessor</i>) of them <i>yous'ta</i> (<i>to be accorded [he]</i>) writes	بَلْ يُرِيدُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُؤْتَى

²⁵ The word “كَلَّا” is an article of negation particularized for deterrence and prevention!

²⁶ In Arabic the letter “و” is a letter used to *swear* in the name of Allah! In English the *equivalent* for swearing is “*by!*” Therefore, since this *Ayah* begins by making an oath by the name of “القمر,” so we start with the word “*by*” and not “و” as “و” will not suffice the meaning!

²⁷ Ibid, only here this is with respect to the “night!”

²⁸ Ibid, only here this is with respect to the “morning!”

²⁹ See the *Lexicon* attached to this *Translation* regarding “أحد”!

³⁰ The word “الكبر” is the *feminine* of “الأكبر” = “the biggest,” See الهادي!

³¹ The word “pawn” is *feminized* because it is in reference to “النفس,” which a *feminine gender* in Arabic!

³² The word “prayer,” as a *noun* has dual meanings: (1) a solemn and humble approach to Divinity in word or thought usually involving beseeching, petition, confession, praise; (2) *one that prays*: a supplicant! See *Merriam Webster's Unabridged Dictionary*! So, here the word is used in its meaning number (2)!

³³ That is The Judgment's Day where every one is recompensed accordingly!

³⁴ The word “اليقين” means death!

³⁵ The word “التذكرة” means *that which reminds* or *by which one is reminded*! See البصائر!

³⁶ The word “قسورة” could mean, besides “lion,” “the thrower” or “the catcher!” See الراغب!

munashsharatan (that had been iteratively spreads-she^y).

53. Not-at-all³⁸; rather they^z fear/know³⁹ not the Hereafter^w.

54. Not at all; verily it^{x40} (is) a reminiscence^{w41} (Qur'an^x).

55. So whoever [be] willed, [be] remembered it^{x42}.

56. And not remember they^z except if/that Allah wills; He (is) *ablo*⁴³ (worthy/possessor/master) (of) the *taqwa* (reverential guarding against the displeasure of Allah) and *ablo* the forgiveness^w.

صَحُفًا مُنَشَّرَةً ﴿٥٣﴾

كَلَّا بَلْ لَا تَخَافُونَ الْآخِرَةَ ﴿٥٤﴾

كَلَّا إِنَّهُ تَذَكُّرٌ ﴿٥٥﴾

فَمَنْ شَاءَ ذَكَرَهُ ﴿٥٦﴾

وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ هُوَ

أَهْلُ التَّقْوَى وَأَهْلُ الْغَفْرِ ﴿٥٧﴾

³⁷ See the *Lexicon* attached to this *Translation* for the differences between: the man = الرجل, the human = الإنسان, the person = الشخص, the mar'o = المرء, being the mature/perfect manliness possessor! Although in English the word "one" seems to be an acceptable approximation for "المرء," the *Lexicon* explains why we cannot use this seemingly acceptable way!

³⁸ The word "كَلَّا" is an article of negation particularized for deterrence and prevention!

³⁹ Linguistically the word "خَافَ" carries dual meanings: (1) fear and (2) know! Both meanings could apply!

⁴⁰ The pronoun "هـ" in "إِنَّهُ" refers to the "right" that is the Qur'an is message from Allah!

⁴¹ See footnote 6238 above regarding: "التذكُّرُ"

⁴² The pronoun "هـ" in "ذَكَرَهُ" refers to the Qur'an as the message from Allah! Thus, [it] is suffixed!

⁴³ The word "أَهْلُ" = *ablo*, means "worthy of" or "possessor of" or "master of!"